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VOL. XXIV SUMMER 1952 NO. 2

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

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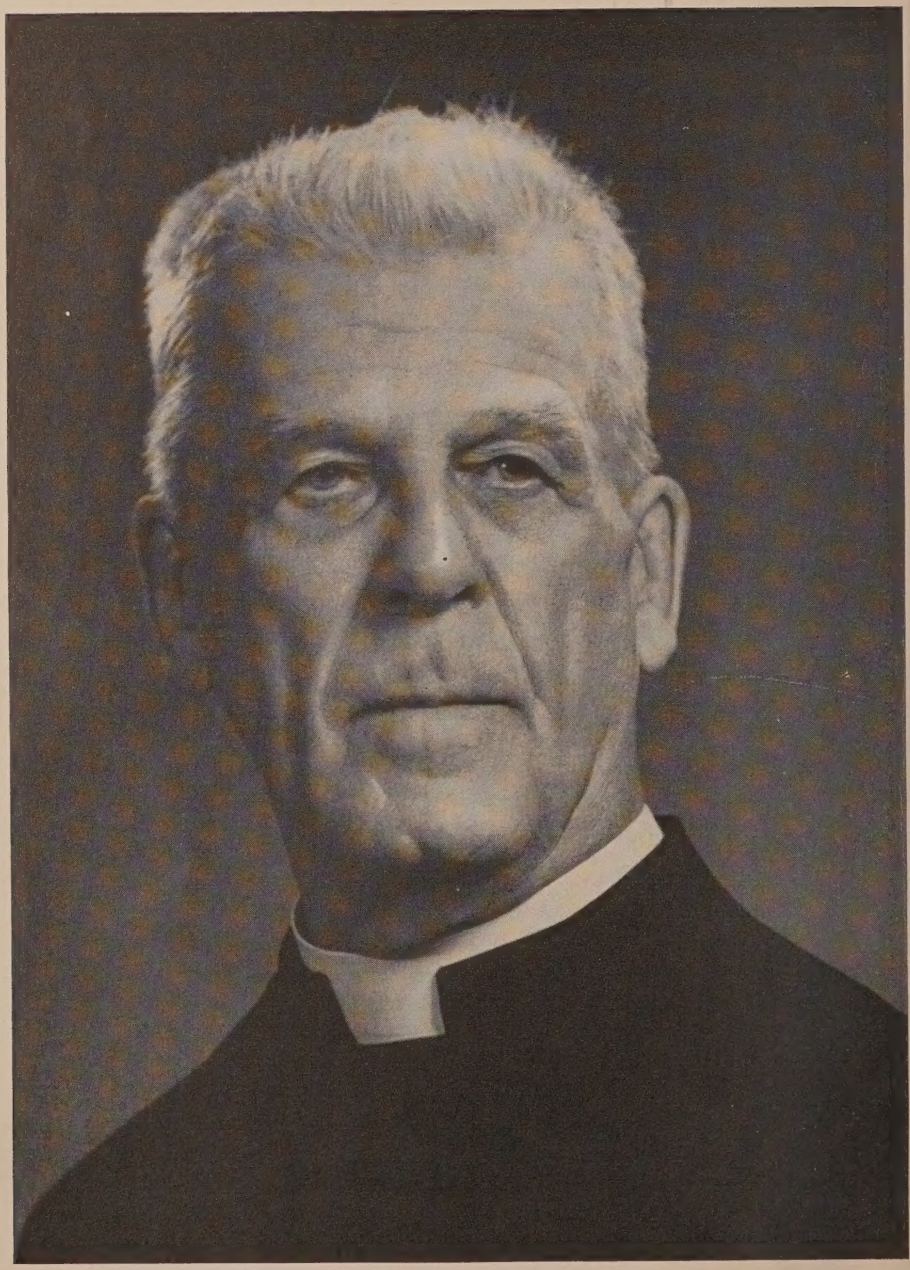
OF YOUR CHARITY PRAY FOR THE REPOSE OF THE SOUL OF GEORGE CROCKER GIBBS

MISSION PRIEST OF THE SOCIETY OF SAINT JOHN THE EVANGELIST WHO ENTERED INTO LIFE ON MONDAY, MARCH 31, 1952.

Be gracious, O Lord, we beseech thee, to the soul of thy servant George, who on earth thou didst endue with the priestly dignity; and grant that with everlasting gladness he may rejoice before thee in the glory of heaven; through Jesus Christ our Lord. Amen.



(Photograph by Paul Koby, Cambridge, Mass.)

FATHER GIBBS, S.S.J.E. (A.D. 1951)

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GEORGE CROCKER GIBBS, S.S.J.E., PRIEST — 1878 - 1952

A Memoir (*Partly Autobiographical*)

GEORGE CROCKER GIBBS was born in New Bedford, Massachusetts, on December 16th, 1878, the son of Lot Haskell Gibbs and Jane West Leonard Gibbs. He was educated as a boy in the schools of his native city, and in the year 1896 went to Boston to enter the Massachusetts Institute of Technology. He graduated from that institution in 1900, with the degree of Bachelor of Science, and at once entered into the practice of his chosen profession of Civil Engineering, with which he was occupied for several years. But having become convinced that this was not his true vocation; he decided to study for the Sacred Ministry, and entered the Episcopal Theological School in Cambridge, from which he graduated in 1911. He was ordered deacon in June of that same year by Bishop William Lawrence of Massachusetts. During his seminary days he had already decided, with a fellow-student there, that he wished to give himself to the domestic missionary field; and the two young deacons volunteered for work in the newly constituted District of Eastern Oklahoma, of which the Right Reverend Theodore Payne Thurston was the Bishop. In those days, Oklahoma was still sparsely populated; with but little indications of the vast developments of wealth and population which would follow the opening of the great oil deposits there. So the thirty-three-year-old deacon and his companion "went West"; and began his ministry in two small missions, one located in Okmulgee, the other in Sapulpa, Oklahoma.

When the Reverend Mr. Gibbs went there in 1911, the Mission Church of the Redeemer had already been organized for ten years. But it was he who became the first Rector of the Parish during his stay there; and it was fitting, therefore, that he should be asked to come back when the parish celebrated its fiftieth anniversary in 1951, to preach the sermon on that happy occasion. This return to the scene of his early labors was a source of keen delight to the then Cowley Father. From his own anniversary sermon, we are able to draw this interesting picture of the work of the Church in Oklahoma forty years ago:

"I came among you in the Fall of 1911, having been ordained deacon by the late Bishop Lawrence of Massachusetts the preceeding June. The Rev. John A. Gardner, also in deacon's orders, came out to Oklahoma with me. At the Episcopal Theological

George Crocker Gibbs, S.S.J.E., Priest
1878 - 1952

School both he and I had offered ourselves as missionaries to the Rt. Rev. Theodore Payne Thurston, D.D., who was then the Bishop of the Missionary District of Eastern Oklahoma. — At the Seminary, Mr. Gardner and myself were dubbed by our fellow-seminarians the 'Oklahoma Twins'. On arrival in Oklahoma, I was assigned to Sapulpa and Okmulgee, with some other outlying stations for occasional services.

On a Saturday, late in the Trinity Season in 1911, Bishop Thurston and I made what was my first visit to Okmulgee, arriving on the afternoon train from Tulsa. Even in 1911, we were still in the "horse and buggy" days. On our arrival, one of the faithful communicants met us with a light carriage, drawn by a spirited horse. We were taken to the house of Judge Farrer, the Indian Agent, and Mrs. Farrer. There we found a goodly number of the congregation to whom we were introduced, and with whom we enjoyed a friendly and social afternoon. On my arrival in Okmulgee, the population was reckoned at about 1600 souls. When I left for the East in 1917, there were 16,000 souls. The great increase in population was due to the fact that a new oil field had been opened up between Okmulgee and Muskogee.

On the Sunday following our arrival, the Bishop preached and celebrated the Holy Communion. I assisted him. We met in the present church building, then recently purchased from the Methodists.

There was in the congregation that day a very old man in a front pew, who made his Communion then. On my next visit to Okmulgee he was reported to be severely ill. I called on him, and was with him when he died. I had never seen anyone die before. He was buried by me from the Church, the first burial from the church building.

I learned that he was an Englishman, of the age of ninety-seven, who had fallen on poverty and unhappy days. In former years in England, he had been a very rich merchant, with cargoes in many seas; and was supposed to have dined with Queen Victoria.

On St. Thomas' Day, December 21, 1911, in the Church at Tulsa, I was ordained to the Priesthood by Bishop Thurston. My first Celebration of the Holy Communion was at the Church of the Good Shepherd at Sapulpa on Christmas Day; and the follow-

ing morning, St. Stephen's Day, I celebrated at Okmulgee. At that date, neither of the two Missions were thoroughly furnished for the Service of the Altar — wine had to be brought in from without the State. I remember that on a certain Easter the wine had become exhausted during Lent, and Fr. Hubert, the Pastor of the Roman Catholic Church, very kindly furnished us with a small supply.

The Choir of men and women was a volunteer one, always enthusiastic and with good voices. On arrival I found Mr. Horace M. Granville Richards, formerly a choir boy at Brighton, England, in charge of the Choir. Later "Dick" Richards, as we always called him, died suddenly after an operation for appendicitis. His body rested in the living-room of the Rectory, which was a bungalow a block away from the church. Some men of the congregation kept an all night watch with the body, the night before the funeral. He was buried from the church, members of the choir assisted in the chancel, and his stall was draped with purple. We missed his cheerful personality very much. He had come to America with a travelling concert company, which had failed, leaving him stranded.

On Easter Even, 1912, there were a large number of Holy Baptisms, twenty-six in all, both adults and children, all of whom were instructed later on for Holy Confirmation. On this occasion, the Font was moved from near the door to the foot of the chancel steps. Among those baptized were two ladies, who had been, respectively, the organists at the Methodist, and Presbyterian churches."

In 1918, Father Gibbs resigned as Rector of Okmulgee, and returned to the East, where he became Assistant at St. Anne's Church in the Bronx in the Diocese of New York. It was while he was there that he was asked to go to France to represent the Massachusetts Institute of Technology at the new University Union, lately established in Paris for the use of members of the American Expeditionary Force. Fortunately, we have an account of this work in wartime France, preserved in a paper written by Father Gibbs for the Clerical Club of Boston in 1937:

"In 1918 and 1919, I was the Director of the Technology Bureau of the American University Union in Europe. This was a Club for Officers and Soldiers who were graduates, former students, or undergraduates of M.I.T.; who were in the service of theA.E.F., or engaged in certain recognized war services. The Club was supported by the Universities and Colleges of the United States as its

constituent members. It had two principal objectives: the first being the liaison between American and French educational methods; the second, the giving of all kinds of help and assistance to university men actually in service.

I was in New York City in 1918 and was asked by a graduate of "Tech" if I would go to Paris for this work. He, himself had been selected, and at the last minute was prevented. It wasn't usual for Technology to have a clergyman to represent them, but after a somewhat scrutinizing interview, the Committee decided to take a chance on me. I took a nominal salary, as it was to come from fellow alumni, and I spent nearly all of it in connection with my work. Apparently I did what was expected of me, if a quotation from *Tech,* the undergraduate Institute publication, is any evidence! The writer is a man from another college, who happened to visit the Tech. Bureau:

> "Gee, I wish I had graduated from a real place like Tech, which has such a wonderful Bureau for its men. They have a real representative too. Not some old moss back retired college professor, but a real guy — an honest-to-God guy, even if he is a minister."

I put myself to the task of learning to know the men as they came in; using every possible device to avoid asking a second time what their names were. Of course, various sorts of associations with them helped in this; so that by the Spring of 1919, I could call about five hundred of them by name, and even began to classify them by Fraternities. No man ever showed me anything but his best side. I did everything that I could. I was a purchasing agent for those in the field, as well as for those in town on leave. I had some instruction in the elements of double-entry bookkeeping; but the trial balance at the end of each month, caused me a great deal of misery, as there were always a few elusive centimes.

The Bureau, or office, became a sort of Club for men living in Paris; and I introduced American coffee, with a French coffee pot in which to make it, and this was used almost continuously day and evening. The visitors made it themselves, and people from the United States brought the coffee over to me.

In Cambridge, Massachusetts, there was a splendid Auxiliary of Technology Women, who furnished material for countless needs.

These were sent over in trunks and boxes to me, through the assistance of people connected with the American Merchant Marine. These supplies, I dubbed the "Treasure Chest", and I sent out in my monthly bulletins to the field, a list of its contents. Knit socks and sweaters, heavy and light pajamas, garments for the wounded; as well as chocolate — which was hard to get, except at canteens — were included in these free supplies.

I also acted as a Bureau of Information, giving guidance concerning such things as hotels, restaurants, theatres and the Opera; and also personally conducted sight-seeing expeditions, as well as taking parties out to lunch and dinner, selecting the menu, paying the bills, etc. Usually the men paid me their share. Often I was their guest.

I loaned money, either personally, or by mail, and several times took the chance of endorsing checks. Loans were secured simply by an I.O.U., signature and date. Out of all this, there was a total loss of only 150 francs.

Kind and friendly service brought out all that was best in the men. I recall no unhappy experience, or any discourtesy from anyone.

Beginning in July 1918, at the time of the drive at Château Thierry, and the succeeding final drives, calls came from the wounded, and their needs were met; also sadder needs were taken care of; news of death announced by letter, or in person, to surviving friends or relatives. I also cooperated with the Home Service Bureau, which answered inquiries as to missing men.

I took Roman Catholics to the Church of the Madeleine where they could find an English Confessor; I even took them to High Mass, and, strange as it may seem, even interpreted to them its procedure!

On Sundays, I assisted Dean Beekman at the American Church of the Holy Trinity (now the Pro-Cathedral), usually celebrating at 8:30. American soldiers were not habitaul Church-goers. Some, however, enjoyed church services, usually at Trinity.

From my diary I cull the following amusing incident:

'A young American, a former member of the American Field Service, often came to Paris and stayed at a small hotel on the same street as the Union. One night, following the custom of everyone,

he left his boots outside the door to be cleaned by the Valet de Chambre. The next morning, they were gone — *stolen!*

He demanded to be paid for them, claiming that the hotel was responsible, but he got only this satisfaction: in every hotel office in France there is the usual notice about valuables; they must be left in the office safe; otherwise, the hotel has no responsibility. Hence, because the boots were not placed in the safe, he could not demand any payment for loss."

Returning to America in 1919, Father Gibbs became, for about two years, the General Secretary of the Seamen's Church Institute; and in 1922 he joined the Staff of Trinity Church in Boston, where he was Assistant to the Rev. Henry K. Sherrill, now the Presiding Bishop of the Episcopal Church. In 1926, at the invitation of Dean Beekman, Father Gibbs again went to Paris, this time to assist at the Pro-Cathedral of the Holy Trinity as "Canon Gibbs." Some reminiscences of this second time in Paris are included in the paper prepared for the Clerical Club of Boston from which we have already quoted:

"I led a more normal and settled existence than when I was in Paris before. I worked hard. The work was, of course, similar to what might be found in any large parish, with the exception that our congregation was not a settled group. It was very mobile.

Since 1930, the Dean had given the use of the Cathedral annually to the Hierarchy of the Russian Cathedral, and to the professors and students of the Russian Theological Seminary. They all came with their fine old Bishop, Eulogius, their acolytes, the Seminary Choir and that of the Cathedral. This latter Choir is the finest I have ever listened to. They sang a Vesper Service. They were most colorful in their vestments, and nearly all carried some sort of a lighted candle. Some candles were red and three-branched; a Trinitarian symbol, probably. The Cathedral was always filled for these services, mostly with Russians, who crowded the aisles, incessantly crossing themselves in the Russian or Orthodox fashion. They were the most naturally religious group that I have ever witnessed. The offering at this service was given to the Russian Seminary for its needs.

There was always one amusing incident in the course of these Vespers. There was a small procession, whose purpose, I gathered,

was to read a Gospel or Scriptural passage from a huge book with silver covers. This was done from the pulpit. The pulpit was fairly high, with a marble base, and the floor of the pulpit was surrounded with an ornamental brass rail, circular in form. I always gasped, for, after the Bishop, himself fairly heavy; there followed him, squeezing in as best they could, about eight or nine other dignitaries. But the pulpit did not seem to suffer!"

An account of a visit to Chartres, in the Summer of 1926, is of interest:

"I went by car. The approach is over an extensive and very fertile plain, called the 'Beauce'. The Cathedral is visible long before one reaches the city. Its huge gray mass, with its towers, tops the hill on which most of the city is built.

Within the building — Henry Adams refers to it as the Court of Heaven — all was glorious. Once having seen 13th-Century glass, for me, at least, there is no other! The West Windows, which contain the finest blues are of the 12th Century. Many of the windows were given by the various trade guilds of the ancient city of Chartres. The glass, and indeed the whole structure, is a corporate act of the people. During one Lent, every inhabitant of the city labored on the Cathedral.

In seeing all this, something new was born in me. Perhaps I can describe this an analogous to some of the phenomena of Conversion. But it seemed as if one beheld 'the King in his beauty.'

A French author, a woman, has written about *accumulated beauty.* Some one creates a bit of beauty; and ever afterward, each onlooker receives not only the beauty in the mind of the artist, but even more — all that beauty which previous appreciation has found there.

Since this experience, some of the beauty which has been in the Mind of the Creator, and is mediated through the art of man, or in untouched nature itself, has opened that sense in me which can understand and love, and which doesn't need to rationalize."

Finally, there is Father Gibbs account of a meeting with a French sacristan:

"In January 1919, I took a vacation from Paris, in the part of the South called the Midi, in a region famous for the Crêches, or Mangers of its churches. I had seen many, all most interesting and uncommon.

George Crocker Gibbs, S.S.J.E., Priest
1878 - 1952

I arrived finally at Avingnon, that city of the Papal Babylonian Captivity. On advice, I took a walk, over the Rhone, to the ruined city or town of Villeneuve-les-Avignon. This was once the summer residence of the Avigonese Court; now a sad forgotten town, full of mutilated palaces. I had been told of a lovely treasure in the little Collegiate Church — now the Parish Church — the only church in the town.

On entering the church, I noticed near the door another crêche. It occupied a large space, on a raised platform. The background was that of Bethlehem; but all this was made out of colored and gilt paper. There were quotations appropriate to the season in hand-made letters, and little garlands of paper, and other decorations; all had the appearance of having been done by a devoted and reverent child. But the figures themselves had been done by an artist, they were fairly large, and gorgeously clothed.

I rang for the Sacristan, and there appeared an old man, perhaps seventy-five years of age, with the loveliest countenance I have ever seen. Happy, smiling, and full of gentle love, he welcomed me; asking me to kneel and bless myself, while he rang the Angelus, which I gladly did. Then he showed me the crêche; all, save the figures, was his work, an offering of love to the Christ Child, I am sure. The figures, or dolls, originally belonged to a *Chartreuse,* or Carthusian Monastery, at Villeneuve, but which is now a ruin.

Then with great reverence he showed me the treasure, kept in a safe in the sacristy. This treasure was a Virgin and Child of painted ivory, probably of Oriental origin. It was about eighteen inches high, and was a double figure. One view showed Our Lady of the seven Sorrowful Mysteries; the other, Our Lady of the seven Joyous Mysteries. It was very beautiful. Sometimes previous, Mr. J. Pierpont Morgan had made a visit to see this treasure, and had offered 560,000 francs for it, worth at that time about $12,000. The offer was refused. The sacristan, whose name was Auguste Guintrand, accepted from me the necessary official fee; but my *'pourboire',* which was generous, and for which he thanked me, he placed in the alms chest.

It was now, of course, noon, and I was hungry; and Avignon was a good distance away. There was no hotel in the little town, and no restaurant, and the cafés did not serve food. So I did the

only thing possible; I asked M. Guintrand if he could possibly give me anything to eat. He was very gracious, and also extremely modest, but he said, 'There is only myself and my bonne' (his servant, who was older than he), 'we are very poor, but you are welcome if you will take the fare of the poor.'

The fare was indeed simple, consisting of a *charcuterie* made of bits of pork, cooked and put together in a sort of jelly; some very coarse bread, in a huge loaf; and, for dessert, dried figs and apricots. This was washed down with a very ordinary red wine. At dessert, he left the table, and returned with a beaming countenance, bearing a bottle of rose wine. This, he said was from his own home, in the Province of Gard, on the Mediterranean. He had kept this for some occasion, and this, he said, *was* the occasion. Later, he read me a little poem he had written on the War, called 'War and Victory'; very simple, patriotic and reverent. I was the second American that he had ever seen.

I have always treasured the remembrance of this humble meal; and I think it the most perfect of my life. There is a quiet thought in it of Emmaus. I must add this. M. Guintrand would accept nothing for the meal he gave me. It was his contribution to the friendly country of America."

In 1933, Father Gibbs again returned home after this second sojourn in France. In March, 1934, he became Rector of the Church of Our Saviour in East Milton, Massachusetts.

But still there was in him a sense of unfulfilled Vocation; so in August 1939, he resigned his parish, and entered the Novitiate of the Society of St. John the Evangelist. He was then over sixty years of age, and it required real courage and good-will to surrender himself to the discipline of the training required from those who would be professed in the Society. But he persevered, and was professed on May 6th, 1942, the Feast of St. John Before the Latin Gate. As a professed Father of the Society, Father Gibbs worked for a while at St. Luke's Mission House, at Caribou, Maine; having charge of the little Mission Church at the near-by town of Limestone. Later, he worked at St. Francis' Church in Chicago, and found especial delight in his ministrations at the Tuberculosis Hospital in that city. He also visited frequently at the Seabury-Western Divinity School in Evanston, Illinois, where he was very popular both with students, and with the Faculty. In October 1950, while still working in Chicago, he suffered a paralytic stroke;

from which, however, he almost completely recovered. It was deemed best for him to return to the Mother House in Cambridge. He continued, however, to carry on all his priestly duties; saying Mass daily, and frequently preaching and giving Retreats. In November 1951, he returned to Okmulgee, Oklahoma, to help celebrate the Anniversary of his first charge, as has already been noted.

Father Gibbs had often expressed the desire that he might "die in harness", and had also told several friends that the end of his earthly life would occur at the Altar. His desire was granted, and his prediction fulfilled, for on Passion Sunday, March 30, 1952, he was stricken while celebrating at the High Altar at the Church of St. John the Evangelist in Boston. He had just received Holy Communion himself, and had started to administer the Blessed Sacrament to others when the summons came. He remained standing on his feet, holding the Ciborium in one hand, and the Sacred Host in the other; but rigid and unconscious. He was carried to the sacristy of the church, where he received the sacrament of Holy Unction, and was then removed to the Massachusetts General Hospital. He did not regain consciousness, and passed away peacefully early in the morning of Monday, March 31. Death was due to a comparatively rare occurrence; a ruptured aorta. "A broken and a contrite heart, O God, wilt thou not despise."

On Friday, March 7, 1952, at the Church of St. John the Evangelist, Father Gibbs preached a sermon on the subject of *"The Drive of the Holy Spirit"* in the course of which, he referred to his own vocation. Those who heard it were impressed by its simple sincerity. It seems fitting, therefore to conclude this memoir with some of the words of the Father's last sermon.

"Many of the hymns of Church suggest to us that God the Holy Spirit is a gentle, pervasive impulse or intuition; who counsels our innermost consciousness when we are tempted, and is Guide of our wills; our hymns to the Holy Spirit suggest this meaning; but we must not lose sight of the Spirit of God as a driving force.

Remember the symbols of the Holy Ghost on the Day of Pentecost; 'a mighty rushing wind', 'tongues of fire'. The waiting Apostles were driven forth to preach the Gospel of Jesus Christ, crucified, and risen again from the dead. The Holy Spirit is the energy and the continuing Power of the Catholic Church ever

since that day. He is a force which we can't resist; we *must* face and master the choices between good and evil which continually present themselves to us.

God's Will must be done. Now is the time to make right decisions. Do not temporize. Use this holy season of Lent so that you may be strong enough to make a right decision every time your particular sin tries to claim you.

Jesus suffered. Jesus humbled Himself, and conquered. Can you?

Perhaps I may be allowed to speak from personal experience of some instances of the drive of the Holy Spirit in my own life. Having been educated for the engineering profession; and having spent some years in engineering construction work; I felt growing within me the desire to enter the Sacred Ministry of the Church. This impulse came to me while attending a Preaching Mission, held in Boston at the old St. Stephen's Church, on Florence Street and conducted by the late Bishop Weller, Coadjutor of the Diocese of Fond du Lac. The impulse was not immediately responded to, but it did not let up; and finally I surrendered to this drive of the Holy Spirit, became a Candidate for Holy Orders, and went on to Ordination to the Priesthood. The drive did not cease. More subtle influences, not always clearly understood, and which continued for many years, were at work, calling me to the Religious Life. Finally, however, the nature of the Call became clear; and, as before, there was no choice save to obey the drive of the Spirit of God.

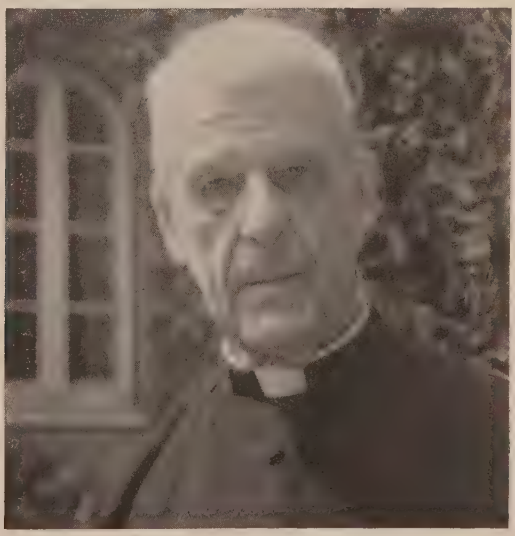
We must never quench the Holy Spirit. God's Will must be done. The Garden of Gethsemane was envisaged during the Temptations in the Wilderness. The Cross is our only hope. The Spirit drove our Blessed Redeemer to the Cross; so He drives us. The Cross is the Medicine of the World.

The driving force of the Spirit at first reveals to us our imperfections; and that it is God's Will that we conquer these imperfections. But that is not all. The Spirit drives us on to higher experiences. He takes us right up into the Being of God Himself. Our souls are restless until they rest in Him. There is no rest from the Spirit's action until we want God's Love as much as His Love wants us.

The Holy Spirit has driven us to the foot of the Cross, where we may learn personal Holiness. Loving God there, even loving

GEORGE CROCKER GIBBS, S.S.J.E.

(1951)



Photographs by
Brother Paul, O.I.W.

the hard logic of the Cross, which is God's Will for us, we shall be transformed by God into a likeness of Himself."

A letter from the Father Provincial in Japan, Father Dale, S.S.J.E., expresses so well what is in all our minds as we think of Father Gibb's life and death, that we quote from it here:

"Your air-mail letter of April 1st reached me on Maundy Thursday, and we are grateful for its details about the Father's passing. As I read it I thought how beautiful a way it was for one of us to depart this life, with one's last conscious thoughts of this world associated with the offering of the Holy Sacrifice, and the feeding of the faithful with the Body and Blood of our Lord. Father Gibbs had so often spoken of his fears about being 'laid on the shelf', as he described it, and having to live an inactive life of invalidism; but God answered his prayers and gave him the privilege and blessing of exercising his ministry right up to his last conscious moments upon earth, vested in the priestly garments and standing before God's altar. His was a splendid example of a late vocation to the Religious Life, and I am sure that his kindness and courtesy and gentility endeared him to all, and has made many new friends for our Society. We shall miss him from our little company here below, but we can thank God for his final perseverence and victory. May he rest in peace, and pray for us."

G. M. W.

ROMAN CATHOLIC LITURGICAL REFORM

Reprinted from an Article in the *Church Times* (London), February 8, 1952

By Eric Newman-Walters

A CONFERENCE of forty-eight leading liturgiologists from ten nations, assembled at the monastery of Maria Laach, in Western Germany recently. The findings of the Conference, which have recently been made known, are discussed in this article.

It will be useful, first, to consider the background of the Maria Laach Conference. On January 8, 1948, the review, *Ephemerides Liturgicae,* sent a circular letter to the leading liturgiologists of the Roman communion. The circular stated that the time was ripe to proceed with the liturgical reform which has been begun by Pope Pius X in 1911. The recipients of the letter were asked for their opinion of the liturgical books, including the Roman missal, and they were encouraged to make suggestions for reforms, restoration, or even abolition of sections.

This occasioned the most lively discussions in theological and liturgical reviews. They were summed up by one of the editors of *Ephemerides Liturgicae.* His article, *Per una riforma liturgica generale.* culminated in the statement that the reform achieved, so far, touched merely the breviary, and was insufficient; it called for a general reform of all liturgical books, and named the time-hallowed Roman missal of Pope Pius V.

Then, on February 9, 1949, while the discussion was at its height, authority promulgated the new rite for the Vigil of Easter, thus giving a clear indication where Rome stood .

The Maria Laach Conference was convened by the liturgical institute of Trier, and the *Centre de Pastorale Liturgique* of Paris. Outstanding men were among its members. Dr. Wagner, of Trier presided. French and German were the languages used throughout. England had no representative at the Conference.

The Vice-relator of the Sacred Congregation of Rites in Rome had sent an encouraging letter. He assured the participants of his interest, especially regarding the use of the vernacular at Mass. He stressed, somewhat suggestively, that "reasonable, justified and traditionally grounded propositions could be assured of a friendly reception."

The Conference began with a solemn affirmation that its members were acting in modest submission to the only competent authority, and that its only aim was the deliberation and study of certain liturgical points. The first point, namely the rite of the Easter Vigil, may well be regarded as the cradle of possible far-reaching liturgical changes.

The delegates of France, Holland, Belgium, Luxembourg, Switzerland, Austria, Italy and Germany reported enthusiastically that with the resuscitation of the holy night of Easter, a reawakening of popular piety could be observed. Suggestions were made about a fuller harvesting of the gain from the new rite.

One suggestion was that the Eucharist, restricted so far to begin about midnight, should be started at any later hour; that all lessons should be read in the vernacular; and that the fullest use be made of baptism and confirmation, on this most appropriate of all nights. It was also desired, that, at the general Communion, priests present should partake. And it was a further wish of the Conference that an impressive sign of brotherly love should be introduced at this particular feast for the faithful. This recommendation was probably based on Eastern example, as there is no historic precedent for the kiss of peace during this liturgy in the West.

A change in time for the ceremonies of Maundy Thursday to the evening and for the liturgy of Good Friday to the afternoon, seemed essential to the Conference.

At the discussions which followed, the participants, among whom were Benedictines, Jesuits, and Dominicans, showed a remarkable unity of mind. This continued even when the Conference moved to the delicate subject of the reform of the Roman missal. Here, the reviewing speech was offered by the Jesuit, Fr. Jungmann, from the University of Innsbruck, well known to all liturgiologists as the author of the book, *Missarum Sollemnia*. He showed that, true to the genetic structure of the Roman Mass, a development of it was possible in concordance with the results of liturgical investigation and present pastoral requirements.

Another Jesuit, Professor Herman Schmid, from Holland, touched upon the controversial point of eucharistic cult-language. No particular language, he said, was an *a priori* requirement of the Church; and language was of varying value, according to the time and place of worship. If a particular cult-language existed, then it was a matter of convenience only. Our time, he continued, no doubt needed at least a partial use of the vernacular, yet the evidence for its univeral use at the Eucharist was not sufficiently clear.

Resulting from these discussions, the following six unanimous wishes were put forward to the authorities, "should the same, in fact, consider a reform of the Roman missal."

All "duplications" shall cease. Once part of the Eucharist is sung by choir or congregation, or read by a lector, the priest shall no longer be bound to read this part in addition. (This would stop the disturbing duality, well known to all vistors to churches of the liturgical movement, and advance in effect very far towards the use of the vernacular, as these parts are, by official permission, read or sung in the people's tongue.)

The preparatory part of the Mass requires alteration, and Psalm 42, the *confiteor,* and the connecting prayers shall be abolished. (The Mass would, in this case, start with the *Introit,* possibly sung as a full psalm.)

A paramount position shall be given to the offertory. The preparation of the table and the bringing up of vessels and elements shall take place immediately preceding the offertory verse, as customary in a solemn High Mass.

Collects shall be reduced to one; only in exceptional cases one commemoration shall be added.

The special form of prayers at the administration of Holy Communion during Mass shall cease.

After the priest's blessing, the Mass shall end, and, as foreseen in the new rite of the Easter Vigil, the last Gospel shall be omitted.

To these unanimous wishes were added a number of points, recommended for further study. Among them was the interesting suggestion that the harsh breaking-off effect of the Roman rite, after the Communion, should be remedied by the introduction of a hymn or prayer of praise and thanksgiving; and that a ceremony of reconciliation for the faithful should be introduced.

Fr. Paul Doncoeur S.J., from Paris, greeted, in his final address, the greatest liturgical renaissance of the last thousand years. After centuries of rigidity the glacial period was at long last at an end. The new Easter rite was not an experiment only, but the sign of a development which nothing could stop.

When the Conference closed, the fact was established that Rome, Paris, and Trier had agreed; that ten different nations had cooperated; and that the Conference was truly representative of liturgical life in the Roman communion.

Liturgy goes to the people. The days are past when a pontifical High Mass represented the pedestal form of worship to which all other forms approximated as inferior variations.

Liturgy comes from the people. Many of the wishes and suggestions expressed were, in fact, established liturgical customs in parishes of the liturgical movement.

The Anglican communion had no representative at the Conference, yet many principles of the Book of Common Prayer made themselves heard throughout.

WE EPISCOPALIANS DON'T NEED TO BE AFRAID

By A NOVICE

"*WOMEN Sen Kung Hwei ti jen yiao p'ah.*" These words (the translation of which form the title of this article) were shouted to me by my ricksha man over his shoulder as he hauled me at breakneck pace over a rutted road in Central China, a few days before the Red Army moved in. His point was that the Communists hated only rich people, so of course, we Episcopalians would have no trouble. I wondered at the time what some of our American Church people would think of that. In any case, his prediction held true — for about a year.

A few weeks after "Liberation" I was scheduled to give my first sermon in Chinese. This is always a difficult experience at best, and fortunately as I spoke my eye was glued to the manuscript, for when I looked up at the end I found that while I had been preaching a number of Communist soldiers had filed into the Church in complete silence and were lining the walls listening in fascination. I presume they wondered what that extraordinary foreigner was trying to say. It was perhaps then, for the first time, that I felt a truth that was borne in upon me repeatedly in the next two years: *Communist soldiers are human beings.* Like the rest of us they are laboring under the unbearable handicap of original sin, but their souls are immortal and infinitely precious. Most of those whom I knew were highly idealistic (though their ideals were tragically mistaken) and finely disciplined (in sharp contrast to the Nationalist troops who preceded them). Furthermore, like almost all Chinese men, they were unashamedly fond of little children.

A few months later we were having our daily Evensong in the Church lit with a huge pressure lamp. It was the kind that has to be pumped up, and the oil is sprayed onto a small mantel which burns with a very bright light. This night something happened, and suddenly the lamp burst into flame. The congregation fled screaming to the doors, and in a moment the lamp exploded showering flames over the pews which had just been vacated. The lamp was suspended about eight feet from the floor from what was very fortunately an unusually high ceiling. The flames shot up at least three feet in the air, and I found myself unable to do anything but pray that the frame Church would not catch on fire. Three soldiers hurried in from the street, obviously eager to do what they could

to help, but they, too, were baffled. It took one of our own people to rise to the occasion. Somehow he managed to get a step ladder under the lamp, and with his face about a foot from the sheet of flame, he lifted the lamp from its hook. Balancing it in his hand with only a few cloths to protect it, he backed down the ladder. At any moment the lamp might have tipped toward him and it would have meant, if not death, at least a very serious burn. He walked slowly to the door, twenty feet away, and threw the flaming lamp to the ground. Quietly he turned to me, and in a perfectly normal voice reported on a job he had been doing for me downstairs. For me every nerve was tingling from having watched this near catastophe, and judging from the faces around me, I was not alone in this — yet to this man it seemed literally all in the day's work. I think it was the most courageous act I have ever seen.

Some months later I saw a different kind of courage. Mrs. Sha was a Mohammedan. All of her life she had lived comfortably, as standards go in that part of the world. She had a number of children who reached their teens before tragedy struck. Her husband died, and soon she was stricken with a terrible disease. It was a long time before it was discovered that she had cancer, and it was too late for anything to be done about it. I happened to be summoned to her house, and although I was a stranger, and it was a time when Americans were suspect, she received me in a kind way and told me of her troubles. Besides being in almost constant pain she was worried about her children. Talking with me seemed to make her feel better, and she asked me to come again. I went there many times, and more and more our talks centered around the good news of our Lord. As her body wasted away, her faith grew stronger and finally she asked to be baptized. The Holy Spirit did a great work in her, and I am convinced that this was possible only because of the prayers of many people: Christians who knew this woman; those who prayed for my work, even though they had never been within 8,000 miles of the spot; and many, many more who had never heard of me or Mrs. Sha, but who did pray for the Church in China. Such talk about prayer, even a few years before, had seemed to me only like fine theory. But time and time again in China all of us had the *experience* of the power of prayer, and we were on the receiving end. Now more than ever it is of the utmost importance for all of us to help Christians in China with our prayers. Perhaps their very lives depend upon it! Think of what prayer did for Mrs. Sha. From a

querelous old woman without faith, hope, or love, she was turned into a believing Christian with a lovable smile that could never be forgotten. Considering her pitable condition her life was sustained for an extraordinary length of time; long enough to be prepared for, and to receive, Baptism, Absolution, Confirmation, Communion, and Holy Unction. One day she told me with great satisfaction, "You know, I pray for you every day, but now my prayers aren't much good — but they will be soon. They will be." The next time I went to her house was for still another rite of the Church, the Funeral Service. I am sure that she kept her promise and that she still is keeping it to this day.

Most of our Christians in China are not as fortunate as she. They are still in urgent need of our prayers. We can be sure that every moment any one of us spends in prayer for them will make them stronger. It is an opportunity for all of us to be of real service. Please let us not miss it!

THE ANCIENT CHRISTIAN BLESSING OF THE FIRE IN THE LAMP AT NIGHTFALL, AND ITS HYMN

By Brother Paul, O.I.W.

IT was the custom for the Jewish mother to bring in the lamp for the evening meal at the beginning of the Sabbath on Friday night, and at its close on Saturday night; and for her to solemnly light it. It was then formerly blessed by her husband: "Blessed art Thou, O Lord our God, eternal King, Who creates the lamps of fire". This simple act of piety was continued in the homes of the early Christians, becoming known as the *Lucernium.*

Dom Gregory Dix O.S.B. (Shape of the Liturgy, p. 85), has pointed out the earliest description of this rite in the "Apostolic Traditions" (c. XXVI). This is his translation:

"When the evening is come, the bishop being present, the deacon shall bring a lamp. The bishop standing in the midst of the faithful before he blesses it shall say: "The Lord be with you all. "And the people shall say: "With thy spirit." And the bishop also shall say: "Let us give thanks unto the Lord." And the people shall say: "It is meet and right. Greatness and exaltation with glory are due unto Him." And he shall not say: "Lift up your hearts," because that shall be said only at the oblation. And he prays thus, saying: "We give thanks unto Thee, O God, through Thy Son Jesus Christ our Lord, because Thou hast enlightened us by revealing the incorruptible light.

We therefore having finished the length of a day and having come to the beginning of the night, and having been satisfied with the light of the day which thou didst create for our satisfaction, and since we lack not now by Thy grace a light for the evening, we sanctify Thee and we glorify Thee; through Thy only Son our Lord Jesus Christ, through Whom, to Thee with Him be glory and might and honour with the Holy Ghost, now and ever, world without end. And they all shall say "Amen."

Dom Gregory goes on to say that here the blessing of the lamp is obviously modelled on the ordinary eucharistic prayer, retaining the old Jewish notion that one blessed persons and things by thanking God for them over them. The first sentence may be described as a Christian remodeling of the Jewish form. The remainder of the prayer is a thanksgiving for the past day, beautiful in its simplicity and directness, which ends with the "seal" of the Name of God, without which in Jewish and early Christian teaching no thanksgiving could be valid.

This evening thanksgiving was transformed into Vespers, with proper psalms and chants; but not until it became a public service

The Ancient Christian Blessing of the Fire in the Lamp at Nightfall, and Its Hymn

in the Christian churches towards the end of the fourth Century. The first reference we have is dated in the year 360. But the blessing of the actual fire in the lamp was dropped, except on Holy Saturday, when it survives in the preliminary rite of the blessing of the New Fire at the church porch. This rite originated at Jerusalem in the 4th Century, spreading to the rest of Christendom. However, it did not become included in the Roman Rite until the 11th Century being then borrowed from the Gallic Rite.

Although the early Christians daily thanked God for artificial light in the dark hours, no lights were used on the church altars for symbolic purposes; necessary illumination being obtained from hanging lamps or hand torches, and standard candlesticks round the altar were in use in early times. The Gallic Church first introduced candles on the altar; occassionally in the 8th Century, frequently thereafter. Their use was first recorded at Rome in 1195 for a Papal Mass.

The use of Votive Lights before the tombs of the marytrs was known in the 2nd Century, and had probably been in constant use, as it was an ancient custom to burn lights before the resting places of the illustrious dead. In a similar way the use of bier lights, and the carrying of torches at funeral processions, was an ancient custom that the Christian Church adapted from paganism, being universal round the Mediterranean area, including Palestine.

Except for Holy Saturday, the Blessing of the fire in lamps has faded from Christian practice, but slight as is the rite, it has left Christendom one priceless literary treasure, the earliest known "office" hymn, other than those found in the Scriptures. This is the *"Lumen hilarion"*, "O Joyful Light". Its authenticity is certain, as it is found in the Codex Alexandrinus, and is referred to by S. Basil writing in 360. He refers to it as even then very ancient, of unknown authorship, but used everywhere for the *Lucernium* service. It is remarkably beautiful, with a overpowering sense of the Godhead bearing up Creation; of God's Son the source of light and life.

Robert Bridges has given us an English poetical translation in the Yatterdon Hymnal, which has been reprinted in the English Hymnal. (No. 269):

1) O gladsome light, O grace
Of God the Father's face,
The eternal splendour wearing;
Celestial, holy, blest,
Our Saviour Jesus Christ,
Joyful in thine appearing.

2.) Now ere day fadeth quite,
We see the evening light,
Our wonted hymn outpouring;
Father of might unknown,
Thee, his incarnate Son,
And Holy Spirit adoring.

3. To thee of right belongs
All praise of holy songs,
O Son of God, Lifegiver;
Thee, therefore, O Most High,
The world doth glorify,
And shall exalt forever.

The American Hymnal (1940) has a poetical translation by Edward W. Eddis (1864):

O Brightness of the immortal Father's face,
Most holy, heavenly, blest,
Lord Jesus Christ, in whom his truth and grace
Are visibly expressed.
The sun is sinking now, and one by one,
The lamps of evening shine;
We hymn the eternal Father, and the Son,
And Holy Ghost divine.
Worthy art thou at all times to receive
Our hallowed praises Lord,
O Son of God be thou, in whom we live,
Through all the world adored.

The Ancient Christian Blessing of the Fire in the Lamp at Nightfall, and Its Hymn

John Keble made a translation to be found in Hymns Ancient and Modern (No. 18):

Hail, gladdening Light, of His pure glory pour'd,
Who is the Immortal Father, Heavenly, Blest,
Holiest of Holies, Jesus Christ our Lord.
Now we have come to the sun's hour of rest,
The lights of evening round us shine,
We hymn the Father, Son and Holy Spirit Divine.
Worthiest art Thou at all times to be sung
With undefiled tongue,
Son of our God, Giver of Life, alone.

As is well known, it is all but impossible to convey the fullness of meaning in poetry from one language to another, so now this brief note on an ancient Christian rite is suitably closed by a literal translation, in the plainest English, of the Greek original.

"HYMN OF THE LIGHT-BEARER" (The Ancient Title)

Joyous Light of Holy Glory
Of the everlasting Father,
O Jesus Christ.

Coming at the setting of the sun.
Beholding the evening light,
We hymn Father and Son
And Holy Spirit of God.

Worthy art Thou in all seasons
To be hymned with holy voices,
O Son of God, the Giver of Life.
Therefore the world doth glorify Thee.

(Translation made by the Rev. Fr. Tracy, Ph.D. from the Greek Text in D.A.C.L. Vol.: 6.)

THE MONASTERY, CAMBRIDGE, MARCH, 1952
(Photograph by Irving W. Baldwin)

MEMORIAL DRIVE, CAMBRIDGE, IN THE SUMMER
(Photograph by Brother Paul, O.I.W.)

COMMUNITY CHRONICLE

FATHER PALMER continues with his missionary labours, which have kept him constantly occupied since Easter. From April 13 to April 20, he conducted a Preaching Mission at St. George's Church, Walkerville, Ontario, Canada. The Summer will be filled with other Canadian engagements. Most of the month of May was spent in British Columbia, preaching and conducting Missions. During the balance of the Summer, Father Palmer is doing rural mission work in the Diocese of Algoma, under the direction of the Bishop of that Diocese, making his headquarters at Sault Ste. Marie, Ontario.

On the Feast of St. Philip and St. James (May 1st), at the Monastery at Oyama, Japan; our senior Japanese Novice, the Rev. Michael Haratani, who is in Deacon's Orders, took his first vows in our Society. All of the members of the S.S.J.E., then in Japan, including Bishop Viall and Father Morse were present on that happy occasion. We are hoping that Brother Haratani will be coming to Cambridge later in the Summer; in preparation for his ordination to the Priesthood, and his final Profession in the Society. We expect that he will arrive at Cambridge towards the end of August.

Father Banner, the Assistant Superior of the American Congregation, conducted the Annual Retreat for the Fathers and Brothers of our Canadian Congregation at Bracebridge, form April 29th to May 9th.

Our Oblate, Father Keller, O.I.W., after assisting Father Banner at St. Francis' Church, Chicago, during Lent; had a two week's visit with the Community at Bracebridge, and a briefer visit with his family in New York City before returning to the Cambridge Monastery, about the middle of May. It is good to have him back again; for besides his usefulness as a priest, Father Keller is most skillful and efficient in undertaking almost any kind of a repair job!

Father Williams conducted two Retreats at All Saints Convent, Catonsville, Maryland, from April 18 to April 27. The first of these Retreats was for Sisters, followed by one of their Associates and other ladies. This engagement was followed by a visit to Toronto, to the Sisterhood of St. John the Divine, of which he is the Warden. He delivered the Address at the Graduation Exercises at St. Anne's School, Arlington Heights, Mass., on June 4th. In July, he plans to make another Visitation to the Sisters in Toronto; to be followed by a trip to Denver, Colorado, to conduct a Retreat for the Sisters of St. Anne there (July 8-August 3).

Father Everett celebrated and preached at St. John's Church, Roxbury Crossing, Boston, where he served for so many years, on

Sunday, May 11th. He is the Father Guestmaster at the Monastery in Cambridge.

Father Smith conducted another brief Retreat for Naval Chaplains at the Newport Naval Base on May 14th. Those attending, included Chaplains belonging to various Christian denominations, as well as priests of the Church. From June 18th to 22nd, Father Smith conducted a Retreat for the Associates of the Order of St. Anne in Denver; and after that acted as Chaplain at the Summer Camp of the Denver Sisters of St. Anne, at St. Anne's-in-the-Hills. He will also conduct the Annual Retreat for the Order of the Holy Cross at West Park, New York, from July 22nd to August 2nd.

The Annual Retreat of the American Congregation of the Society of St. John the Evangelist was held at the Monastery at Cambridge from June 16th to 28th. Father Pedersen was the Conductor. Father Banner, with Brothers Joseph and David-Anthony, who have been in Chicago during the past Winter; and Father Maddux, who recently has been acting as resident chaplain at All Saint's Convent at Catonsville, Maryland, were all at Home for the Retreat.

Fathers Pedersen and Gross, who are both canonically priests of the Diocese of Maine, attended the Diocesan Convention in Portland during the month of May.

Father Morse, after an absence of nine years, during which time he was engaged in missionary work in China and India, arrived safely on the *S.S. Lisholt,* in New York on June 3rd. He was met on the pier by Fathers Smith and Pedersen. It is wonderful to have the Father back home again, and we are thankful that he looks, and seems, so well. We hope that Father Morse may be persuaded, a little later on, to share with us some of his most interesting adventures.

Father McDonald conducted the Annual Retreat for the Sisters of St. Anne at Arlington Heights, Massachusetts, from June 8th to 15th.

BOOK REVIEWS

GOOD HOUSEKEEPING IN THE CHURCH, by Katharine Morrison McClinton and Isabel Wright Squier. Morehouse-Gorham Co., New York, 1951. Pages 95. Paper, Price, $1.60.

THE object of this book, as stated in its preface, is to give suggestions for Altar Guilds, in the preparation of articles used in Church worship, and also to give practical information for the more efficient care of such articles, and of Church

furnishings in general. The first Chapter, on Working Sacristies, is full of good suggestions. A working sacristy, just because it is a workroom, need not be unattractive. In the section dealing with the care of incense and charcoal, it is noted that a stove is now no longer needed, due to the availability of self-lighting charcoal; but a warning from experience may not be amiss — unless this kind of charcoal is kept dry, it may not light! A good practical suggestion is to have on hand a first-aid kit. Cleanliness, a very important principle in sacristy work, is rightly emphasized. The plans both for Priest's and Working sacristries given here would seem to be on too elaborate a scale for the average parish or mission church. Nevertheless, the principles laid down can be applied in planning a very simple sacristy. The chapters on Priest's sacristries, and the care of choir and acolytes' vestments are excellent; as are also the chapters on the care of the Altar and its furnishings, the Sanctuary and the Sacred Vessels.

The reviewer has certain criticisms to make. There is no mention of the care of the Monstrance and of the Humeral Veil. As not a few of our parishes use these, and as this book endeavors to provide for all types of parishes — from those using the plainest, up to those employing the most elaborate type of ceremonial — it is to be hoped that this omission will be remedied in future editions. Also in the fine chapter on the use of candles, there is no mention of votive candles. As this practice is increasing in the Episcopal Church, due, among other things to the introduction of War Shrines; it is also to be hoped that something about these may be included in future editions. In the chapter on Church Linens, it is rightly pointed out, in speaking of the Fair Linen Cloth, that "crosses should not be elaborate in design, nor so heavily padded, that there is danger of the chalice tilting when on the altar." But in the discussion of the pall for covering the chalice (p. 58), the custom sometimes followed, of using lace on the edge of the pall is not mentioned. It *should* be pointed out that this is to be avoided; as long lace on the edge of a pall may dip into the consecrated wine.

But in spite of these minor criticisms, this book deserves much praise, and should be read by all who attend to the care of the House of God. As one who has had the privilege and joy of being a sacristan for nearly tweny years, I welcome this book with enthusiasm and with gratitude to its authors.

H. F. Hanlon, S.S.J.E.

EIGHT DECISIVE BOOKS OF ANTIQUITY. By F. R. Hoare. Sheed and Ward, New York, 1952. Pages 247. Cloth, Price $4.00.

THE author, known to New Testament specialists for his studies in St. John's Gospel, died while the present work was on the press. Two additional volumes were to have completed the series; one dealing with Christendom and Islam from St. Augustine to Calvin, and the other representing Western secular thought from John Locke to Karl Marx. Serious students of mediaeval and modern culture, as well as intelligent general readers, will regret that the many talents evident in the book under review cannot be brought to bear on their particular fields of interest.

The title was suggested by Sir Edward Creasy's classic "Fifteen Decisive Battles of the World." Mr. Hoare believed, and rightly, that books may be, and often are, much more decisive in human affairs than battles. For the ancient world he concluded that eight books were highly decisive, in that they captured and formed the minds of men.

Here is the list: the Code of Hammurabi, described as giving legal form and sanction to the earliest bourgeois civilization; the Egyptian Book of the Dead, strikingly documenting a whole people's preoccupation with eternity; the Books of Moses, centripetal in the life of Judaism, and indispensable for Christian and Moslem ideology; the epics of Homer, giving wings to the literary and artistic genius of the Greeks; the Institutes of Manu, which fixed the caste system upon India; the Sayings of Confucius, dominant in Chinese intellectual life for nearly two millenia; Plato's *Republic* and Aristotle's *Politics* for their profound influence on the subsequent theory and practice of statecraft.

To extract and compress the essence of these eight literary landmarks within the covers of a book so modest in size is a firstrate achievement. Years of research and fruitful reflection went into the preparation of this volume. It is a work of popularization, to be sure; but popularization of a most desirable sort. All the more reason to feel saddened, therefore, that the writer characterizes our own as the "post-Christian" age, and intimates that the hammer and sickle may threaten to displace the cross as the symbol of men's hopes. No Catholic need ever allow that the Kremlin, for all its present show of strength, is quite that good.

— S T.

LANCELOT ANDREWES. By Florence Higham. Morehouse-Gorham, New York, 1952. Pages 128. Cloth, Price $1.50.

LANCELOT ANDREWES (1555-1626), best known for his *Private Devotions,* was one of the outstanding leaders of the Anglican Church in the Seventeenth Century. In view of the paucity of available material this little study should be given a ready welcome. In no sense a definitive work, the lack of any bibliography being its most serious shortcoming, this book nevertheless does effectively present the essential facts, and an intelligent interpretation thereof.

Description of contemporary personalities and events supplies adequate background in a most objective manner. Of particular interest is the way in which Andrewes' spiritual life is stressed throughout in a style, edifying, yet never dull.

A prelate statesman, Andrewes was successively a Canon of St. Paul's, Dean of Westminister, Bishop of Chichester, Ely, and Winchester. He served James I as Almoner and Privy Councillor. The Gunpowder Plot of a group of "Papists" in which Andrewes' life, as well as that of the King was involved, resulted in James' using his bishop's assistance in a controversy with Bellarmine.

Conscientious in the performance of his pastoral duties, Andrewes was one of the most popular preachers of his time. His profound scholarship, especially in languages, of which he knew fifteen, gave him an important part in giving form to the Authorized Version of the Bible.

The author has used excerpts from the "Course of Prayers for the Week" from the *Preces* for the concluding chapter. Although short, the index is adequate for this very worthwhile study. Those interested in either the historical aspects of the period or in the spiritual aspects of the man will be well rewarded by reading the book.

— B. B.

JOURNEY TO PRIESTHOOD, by William C. R. Sheridan. Saint Thomas' Church, Plymouth, Indiana, 1951. Pages 42. Paper, price seventy-five cents.

FATHER SHERIDAN'S booklets are always good and practical; the present pamphlet is the best he has thus far produced. The Bishop of Chicago has written the Foreword. Here is the book to give to the youngster who is thinking of studying for the Sacred Ministry. Sometimes the Aspirant needs to be warned about the pitfalls of sentimentalism; sometimes

a fine initial fervor is dissipated through lack of proper suggestion. The titles of the chapters are in themselves a brief summary of the Priestly Life. The book tells not only what the Priesthood is; there is also a practical summary of the way a man becomes a priest.

One of the most valuable features of the book is the treatment of *special vocations within the priesthood;* priest-teachers; chaplains for the campus and for the armed forces; missionary work; the monastic life.

Father Sheridan has given us a most useful tool; we are grateful to him for his help.

E. H. M.

ROODCROFT PAPERS, by various writers. Holy Cross Press, West Park, N. Y. (No date.) Paper, price 10 cents each.

1 — THE CHURCH — THE BODY OF CHRIST, by Kenneth Terry, O.H.C.

This is a short outline of the history of the Church. The title seems to be somewhat misleading; as one would expect from it a tract on the Doctrine of the Church, its meaning and purpose.

The author traces the life of the Church from its source — Christ Himself — through the Primitive Church and Western Christendom until the Reformation. The chapter on the Reformation is a very clear and concise account, that the average layman can understand. The pamphlet ends with a chapter on the Episcopal Church; showing our unique position as both Catholic and Reformed.

2 — "HIGH CHURCH", by A. Appleton Packard, O.H.C.

This would be a very useful tract for use at Teaching Missions. A missioner is frequently asked, "What is High Church?" — a most difficult question to answer in a few words! One must enter into the history of the term, in order to do it justice. This Father Packard does very skilfully in this brief tract. He traces the term, "High Church", from its original use as a nickname, "a High Flyer"; down to the present degeneration of the term, as applied to someone chiefly interested in "ritual", and "Ecclesiastical millinery". He gives us the real meaning of "High Churchman", as, "one who has tremendous personal devotion to our Lord through His own Catholic and Apostolic Church, of which Anglicanism is an integral part." There is also a very good section on the meaning of "Low Church." This is a refreshing booklet, stating clearly, and taking for granted, that any one who has a

high ideal of, and esteem for, Christ's Holy Catholic Church, would quite naturally be called a High Churchman; as one who does not, will be, as properly, called a Low Churchman.

3 — THE CHURCH IN CHRISTIANITY, by Bonnell Spencer, O.H.C.

This tract was originally an address given to the Town Forum at Sherman, Texas. The speaker had quite a problem on his hands in trying to present to a mixed group the place of the Church in Christianity. But he succeeds well in his task, by pointing to the differing traditions which Catholicism and Protestantism emphasize: namely, the Catholic emphasis on the external essentials of the Church as the Body of Christ; and the Protestant emphasis on the necessity of inward sincerity, and the conversion of the believer. The author points out that the Episcopal Church is in a position to give due weight to *both* these traditions; since she includes both within herself.

The paper ends with the author's conviction "that reunion will come, not by our discarding our differences, nor by all of us agreeing on one partial kind of Christianity, but by us all contributing the positive elements of our traditions as a real and living synthesis, and only when we have all learned to appreciate each other's traditions."

This tract should make no small contribution to the healing of the schisms, outward and inward, of the Body of Christ.

4 — A RULE OF LIFE, by Frank L. Vernon, D.D.

This is a simple and helpful guide to assist one in drawing up a Rule of Life, written by the late Father Vernon, who was one of our great spiritual directors. The author emphasizes the reasonableness, rather than the disciplinary aspects of a Rule of Life. This he does effectively and convincingly.

The reviewer would recommend especially the introduction, and the last chapter, on the work of the Holy Ghost in souls; but the whole pamphlet is commendable.

H. F. Hanlon, S.S.J.E.

MUSKOKA LORE, Extracts from the Diary of Father Loosemore, S.S.J.E. The Society of St. John the Evangelist, Bracebridge, Ontario, Canada, 1951. Pages 38. Paper. (No price given.)

This little book, taken from the diary of the late Father Robert H. Loosemore, S.S.J.E., gives one an insight into the Father's love for Muskoka, and its simple and genuine inhabitants. It also illustrates his love for God, as revealed in nature and in people.

In the "diary talks" (No. 2), a very moving scene is described in connection with the Royal visit. The reviewer also particularly liked "The Muse Sings" (No. 1). The booklet is a useful reminder of the splendid, hard, and joyous work that our Canadian Congregation is doing for our Lord, and for the spread of His Kingdom.

H. F. H.

THE CATHOLIC FAMILY, by the Rev. Grieg Tabor. HOW TO MEDITATE, by Lee Stevens, O.H.C. Both published by the Holy Cross Press, West Park, N. Y. (1951-1952.) Paper.

The first of these two tracts is an excellent one, simple and direct, on Catholic family life. The author has had a wide experience as a parish priest, and knows his subject thoroughly. The theme of the pamphlet is that the Catholic family is a great adventure for God; and has for its object the salvation both of parents and their children. In this task, every member of the family has an important part to play. The author criticises the modern tendency to keep families so small "as to entail no sacrifice." Another criticism he makes relates to the wrongness of having children recite their prayers *to* their parents, and *to* house guests or friends, rather than *to* God and *with* their parents.

It seems an oversight not to have mentioned, in this pamphlet, the family's duty of being at Mass together; but this may be due to lack of space.

The reviewer would like to see parish priests use this tract in giving instructions on marriage; and every Catholic who is called to the Holy Estate of Matrimony should read this clear and instructive tract .

The second tract attempts to present a simple guide to beginners in mental prayer. It does not pretend to tell us *about* meditation; but rather, *how* we can meditate. It gives in outline, the Sulpician method; but merely as a suggested form. One would, however, doubt the wisdom of the suggestion that preparation for the meditation should be made the night before, as applied to beginners; one does not easily assimilate what one reads when one is tired. However, this is a good tract; especially useful for spiritual directors to recommend to beginners in the art of meditation.

H. F. H.

THE ANCIENT CANONS, AND AN INTERPRETATION OF THE WORD "DISCIPLINE" IN THE BOOK OF COMMON PRAYER, Together with a Comprehensive Biblography in Canon Law. The Joint Committee on Discipline of the Ameri-

can Church Union and the Clerical Union, 1952. Pages xii, 68. Paper.

The thesis of this booklet is that the Protestant Episcopal Church in the U.S.A., in the matter of Discipline, makes appeal, beyond its own particular Canons, to the "ancient Canons" of the Church, and that these Canons include the Canon Law of the Church of England, so far as that has not been expressly repealed, or fallen into desuetude. The author cites specific American legal decisions in accord with this principle. A very full bibliography dealing with Canon Law is appended. The pamphlet will be of especial value to all those who have to interpret and administer the law of the Church.

W.

The Sisters of St. Mary announce the publication of THE MONASTIC DIURNAL NOTED. This book is a companion volume to *The Monastic Diurnal,* which was translated by the Rev. Winfred Douglas, and published in 1932 by the Oxford University Press. It contains the music for Vespers and the Hours, and for Lauds of greater feasts, as transcribed by Father Douglas from the original plainsong. Price, $6.00. A full review of this important liturgical production will appear in a subsequent issue of COWLEY.

The Province of Nippon of the Society of St. John the Evangelist has recently started republication of the little illustrated quarterly paper, MI TSUKAI ("Honorable Messenger"), dealing with the "life and work of the Cowley Fathers in Japan." Suspended during the War, this interesting little magazine has now been revived with the appearance of Spring and Summer numbers for the current year. A small intercession paper for the work of the Society in Japan accompanies the paper, MI TSUKAI will be sent *gratis*, to those who desire it; but offerings to help with the cost of publication, as well as for the Japanese Province of the S.S.J.E., are urgently needed, and earnestly requested. The Rev. Oliver B. Dale, S.S.J.E., Provincial Superior in Japan is the Editor of the paper; but subscriptions and contributions should be sent to the Father Superior, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., to be forwarded by him to Japan.

Dr. S. Bolshakoff, of Oxford, England has begun the publication of a mimeographed Bulletin, entitled NEW MISSIONARY REVIEW, and containing informative news articles relating to the groups of Orthodox Christians in various parts of the world. The bulletin will prove of real interest and value to all those interested in the Orthodox Eastern Churches. Subscriptions may be arranged by writing to Dr. S. Bolshakoff, 16 Marston St., Oxford, England.

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